

1841

4-10-1841

Western Episcopal Observer April 10, 1841

Follow this and additional works at: <https://digital.kenyon.edu/observer1841>

Recommended Citation

"Western Episcopal Observer April 10, 1841" (1841). *1841*. 14.
<https://digital.kenyon.edu/observer1841/14>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1841 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church.... Truth and Hope.

THOMAS R. RAYMOND, PUBLISHER.

VOLUME XI.

CINCINNATI AND LOUISVILLE, SATURDAY, APRIL 10, 1841.

NUMBER 15.

THE WESTERN EPISCOPAL OBSERVER.

EDITED BY
REV. CHAUNCEY COLTON,
" WILLIAM JACKSON,
" JOHN T. BROOKE,
" HENRY V. D. JOHNS.

PUBLISHED WEEKLY, AT CINCINNATI AND LOUISVILLE,
BY THOMAS R. RAYMOND.

Printed at the Western Church Press, Rogers' Row, West Fourth Street, Cincinnati.

Terms.—Two Dollars and Fifty Cents per annum, payable in advance.

Obituary.

DEATH OF THE VENERABLE BEDE.

BY MRS. LYDIA H. SIGOURNEY.

Northumbrian breezes freshly blew
Around a cloistered pile,
And Tyne, high swollen with vernal rains,
Was murmuring near the wharf;
And there, within his studious cell,
The man of mighty mind,
His cowed and venerable brow
With sickness pale, reclined:

Yet still, to give God's word a voice,
To bless the British Isles,
He labored, while inspiring faith
Sustained the toil with smiles;
Still o'er the loved disciple's page
His fervent spirit hung,
Regardless though the grasp of pain
Each shuddering nerve unstrung.

'Speed on!' Then flew the writer's pen
With grief and fear perplexed,
For Death's sure footsteps nearer drew
With each receding text.

The prompting breath more faintly came—
'Speed on!'—his form I see—
That awful messenger of God,
Who may not stay for me.

'Master, 'tis done.' 'Thou speakest well,
Life with thy lines kept pace'—
They bare him to the place of prayer,
The death-dew on his face;

And there, while o'er the gasping breast
The last keen torture stole,
With the high watch-word of the skies,
Went forth that sainted soul.

REVIEW OF PROFESSOR RANKE'S ECCLESIASTICAL AND POLITICAL HISTORY OF THE POPES OF ROME.

Continued from the 15th page.

In the year 1551, the Jesuits were invited by Ferdinand to Vienna, and with wonderful rapidity extended themselves over half of Germany. The favor of princes introduced them to the universities; and by diligence, zeal, order, formal erudition and ostentatious austerity, they carried all before them. Without genius, originality, or any deep and ingenious piety, they monopolized education and soil.

The ascetic spirit had also thrown more and more of its supporters into the cardinalate; and the bigot Caraffa urged the pope (Paul III.) to erect a universal tribunal called the Inquisition, after the model of that by which Ferdinand the Catholic had extirpated the Moors in Spain. In 1542 the pope gave way to their representations, and to an express memorial from the hand of Ignatius Loyola. The cardinals Caraffa and Toledo were the first commissioners, and they proceeded without delay and without remorse, to perpetrate atrocities which have justly earned for the very name of the Inquisition the deepest hatred of Europe.

But the ascetic spirit presently reached the papacy itself. The first pope, elected for his purity of morals, was the aged Adrian of Utrecht, tutor of Charles V. This was in 1522, and indicated a turn of the tide. In 1534, Paul III. set the example of electing cardinals who had no recommendation but personal merit. In 1555, the power of the strict party was remarkably manifested by the election of two popes of their side. The former, Marcellus II., died on the 22d day, and the most austere of the cardinals, Caraffa, was chosen to succeed him. This old man was, as we have said, a vehement ascetic and a merciless bigot; but he had also been reared in an intense hatred of the house of Austria, and by his furious attacks on the rights of sovereigns, he did the papacy no small damage. His successor, Pius IV., though no zealot, forever put an end to the bold treasons against the estates of the church, in which the relatives of a pope had been used to indulge; for he executed, without trial, Cardinal Caraffa, nephew of the late pope, and five of his nearest relations. Thenceforward nepotism showed itself only in a more legal form. But Pius IV., though himself a man of the world, did more than his predecessor for the spread of stricter morals, first, by forcing the council of Trent to a termination; secondly, by the influence of his nephew, Carlo Borromeo, a man of the purest integrity and simple piety, who was practically his prime-minister, and afterwards archbishop of Milan. This pope also terminated the vain effort of the papacy to support itself against the sovereigns, and commenced the close union with the Spanish crown, which each power found to be profitable. We see, therefore, why his reign is the era at which Protestantism came to a stand.

Now commences the dreadful reaction in its full tide of power. His successor, Pius V., carried the ascetic principle to its highest point; and exhibited in his own character the deplorable and instructive union of deep devotion, singular purity, humility and unearthliness, with fanatical and most cruel bigotry. Archbishoprics and bishoprics gradually fell to the ascetic party; the Inquisition went on with its merciless work in Spain and Italy; Caranga, archbishop of Toledo, who, after Pole, had done more than any man to restore Romanism in England, was put to death for

heterodoxy on the subject of justification: the members of the Oratory of Divine Love were extirpated. Speculative philosophy and physical science were punished with like furious and cruel zeal. It was by the advice of this pope that Phillip II. endeavored to impose the Romish faith on Holland by force of arms; and sent him the consecrated hat and sword in token of his approbation. In his papacy the Huguenots were utterly defeated in France, and preparations were made for the treacherous massacre on St. Bartholomew's eve, which his successor, Pope Gregory XIII., sanctioned. Thus, between the years 1566 and 1572, the bloody struggle was well nigh accomplished, by which Europe was divided, as it was forever, in Catholic and Protestant powers.

In the year 1563, Pius IV. had encouraged Albert, duke of Bavaria, to enforce Romanism in his dominions, by a gift of one tenth of the property of the clergy. Thenceforward, the Catholic princes of Germany co-operated with the Jesuits with the utmost zeal; explaining away or violating the treaty of Passau, and many of them imitating the cruelties of Italy and Spain. The Austrian rulers were more mild and prudent; yet many important steps were there also taken in the same direction. Only in two countries had Catholicism met a direct check: in Holland and in England. The bloody and atrocious acts, which will ever stain the names of Phillip and Alva, did not subdue the brave Hollanders; the invincible Armada effected nothing against England. So ended this second era.

It may perplex a moralist to discuss whether Rome was better towards the sixteenth than at the end of the fifteenth century. Red-handed crime and bold-faced libertinism were driven out of the priestly order at the later period. Decorum of conduct was requisite even for a cardinal or a pope; none were too high to feel public opinion. Dignity and seriousness were universal, and wickedness paid to virtue the tribute of hypocrisy. But ambition and avarice were as active as ever; dissimulation had changed its form, not its nature, nor its ends: cruelty might find its vent under the garb of religious zeal: all freedom of inquiry, in philosophy or in science, was stopped by the Inquisition, and the Romish kingdoms appeared to be banded forever in implacable hatred and war against the Protestant powers.

In the third era, France begins to assume a new aspect. The French court had recently outdone Alva in treacherous cruelty to Protestants. But the weakness of Henry III. stirred up the house of Guise to usurp the royal power, under pretence that the king was not zealous enough. The Spanish armies and the Jesuits took part against the crown. Now it was that the subtle casuistry of the latter began to develop itself, and their doctrine that it is lawful to assassinate kings was spread. Henry himself had the two brothers of Guise thus murdered; and immediately after, he also suffered the same fate from the hand of a monk. The pope, the Spanish ambassador and the whole party were delighted at the event; but it opened the throne of France to Henry of Navarre, a Protestant whom the pope had excommunicated.

Endless were the intrigues now set on foot, tedious the civil war. Suffice it to say, that Henry prevailed, by the active help of the Huguenots and our queen Elizabeth; and issued the famous edict of Nantes, for the protection of Protestants; that he won the hearts of his Catholic subjects, who zealously acknowledged him; that the pope would not absolve him, even when he professed Catholicism (for he was a heretic twice lapsed); so the Gallican church received him without the pope's leave, and successfully asserted her independence. France became reconciled to herself, and enthusiastically national; while at Rome, two hostile factions, French and Spanish, were organized.

At the same time great jealousy arose against the denomination of Spaniards among the Jesuits; and the pope made a Neapolitan of the French party, general of the order. The Spanish party accused the new and rising faction of heresies akin to Pelagianism: the French people assailed the whole order for their king-killing doctrine, which was awfully illustrated in an attempt to assassinate Henry IV. The spell of their sanctity was broken, and it began to be understood that they were crafty politicians, unscrupulous moralists, whom the sovereigns had cause to dread. They quarrelled also with the Inquisition, which dared to arrest and judge one of their members.

The Spaniards at the same time offended the papal court deeply, by dictating to it concerning the elections of popes; by which they threw the pope into the arms of France for succor. Moreover, in the sage republic of Venice, arose formidable enemies to the court of Rome. Long irritation had been produced by the pope's invasion of their Italian territorial rights, as well as by his ecclesiastical pretensions, and Leonardo Donato was elected doge, the great opponent of the pope's temporal claims. All Venice was laid under an interdict, the Venetians pronounced the bull, *ipso facto*, null and void, and none of the clergy would obey it. The papacy, which had seemed to itself at the pinnacle of power and glory, was agitated to find itself impotent against so small a state. It needed all the efforts of France and Spain united, to heal the pride of the combatants, and smooth over the surface of affairs. Still the effect was great on Europe, especially as it gave immense interest to the treaties of Fra Paolo Sarpi (the impartial historian of the council of Trent), on the limits of ecclesiastical and temporal sovereignty.

But, next to the failure of the Spanish Armada, the most important event of this period was the permanent vindication of Sweden from a Catholic yoke. Its king, Sigismund Augustus, having overturned the Protestant rights of Poland, thought to do the same with equal ease in Sweden, when by the death of her king he became the heir. His haughty conduct gave full warning of his intentions, which were opposed by constitutional and vigorous methods. At length he tried the fortune of war against his uncle, Duke Charles, leader of the Protestants, and was totally defeated. Lutheranism was permanently incorporated with the constitution, and Spain lost all hope of getting a Swedish port to facilitate her attempts on England, Holland, or, if chance so required, northern Germany. This important revolution was finished, A. D. 1600.

Still the Romish cause gained ground in this era. Poland was won back to the old system, although neither Protestantism nor the Greek faith could be wholly suppressed. In Germany also, the counter-reformation continued to work; always by the co-operation of the princes and Jesuits. Even at Graz, the central point of the Protestant doctrine and interest, the Austrian princes, reared under the Jesuits, determinedly enforced the Romish doctrine. Matters became so critical, as to produce a new Union of Protestant princes, when the Catholics alleged that the recess of Augsburg (which had expounded the treaty of Passau) was null and void. The Romanists dared not go forward, but both sides prepared for war.

It is evident that the ascetic impulse, whence the counter-reformation had sprung, was already spent in most parts of Europe. In Spain and Italy, where it achieved its work most rapidly, it scarcely outlived the career of those who, like Phillip II., had been young in its commencement. Yet the effects survived. Especially the pure and sainted life of Carlo Corroмео, and others of his school, as St. Francois de Sales, spread a new and better spirit across the Alps, and gave rise to a great internal regeneration in the French church and monasteries. The real piety and striking usefulness of the new Gallican saints did more mischief to Protestantism in that country, than the swords of their enemies had effected.

The fourth era opens with the Thirty Years' War in Germany. In this period of dreadful confusion, warfare began first to be practised on a large scale, and with the principles of modern science. The Lutheran princes ill supported the Calvinistic elector Palatine. France and Spain were involved, but just when the Protestants appeared to be swallowed up by their enemies, an unexpected door of deliverance was opened. The Spaniards had severely wounded the pope in his Italian interests, and the policy of Urban VIII. was decidedly anti-Austrian. He stirred up war on the side of France, and drew off the Austrian armies to another object. The power of the Emperor Ferdinand was already vast; should he utterly subdue the Protestant princes, what could withstand the house of Austria? It was no time for the pope to be over nice, and Cardinal Richelieu had no Catholic scruples. He called in the able and victorious Gustavus Adolphus, king of Sweden, to assail the emperor in the north: the pope was cognizant of the whole affair, and of the stipulations made with Gustavus. The Protestants had not been really subdued: they were ready rather to restore Germany once more to her ancient solitude and barbarism. Italian intrigue pervaded all the empire, and won over the German princes. Among other victories of diplomacy, they induced the emperor to dismiss Wallenstein, his overbearing but victorious general.

Now properly the war commenced, A. D. 1625. Gustavus Adolphus for a time carried every thing before him, and seemed likely to become emperor of all northern Germany. It was known that the pope rejoiced in his success; but the furious protests of the Spaniards, Austrians, and even of the cardinals, had no effect on the violent and determined Urban. Gustavus fell prematurely in his career of conquest, yet the war lingered on with dreadful atrocities, and Cardinal Richelieu's armies distracting the emperor, neither party was strong enough to end it. The pope himself then impeded peace, by making inordinate claims at the very last; stubbornly enforcing the very things which the Protestants were fighting to avoid. At length a congress of the powers made peace in the very face of the papal munio, and against his protest. So strikingly did the theoretical rights of the papacy disable the pontiffs from retaining influence over the Catholic states!

Meanwhile, a vast effect was wrought both in France and on all Europe, by the administration of the Cardinal Richelieu. His incessant efforts were directed to suppress the political power of the Huguenots, and concentrate the entire force of the Kingdom in the hands of the crown. He was not, properly speaking, a persecutor of the Protestants; for he granted them a certain toleration as soon as he had taken their last fortress. After this, he added his exertions to those of the English and Dutch, to wear out Spain by war. This country was already half ruined by misgovernment and by the oppressive effects of enslavement in mind and body; and continued rapidly to decay. With Spain fell all hope of more widely extended Romish domination in Europe. France soon showed a sufficiently anti-papal spirit. Louis XIV. appears to have loved to mortify the court of Rome, by denying and curtailing its privileges to the

utmost; while he vindicated his orthodoxy by his cruel banishment of the Protestants.

The papal power, meanwhile, had internally decayed just as had that of Spain. Our author furnishes us with much new and valuable information on the finances of the popes and their internal administration, at which we can but glance.

When Julius II. first enlarged so greatly the territory of the popes, the estates of the church were more lightly taxed than any in Italy; and the municipal privileges of cities were reserved to them. It is in this form, and not in provincial parliaments, that liberty has ever shown itself in Italy. But in the sixteenth century, the popes contracted a vast national debt, and loaded their people with oppressive taxation. They gradually usurped the rights of the cities; and, by trying to confiscate the estates of nobles under legal pretences, brought on a dangerous intestine war of banditti, which perhaps has never since been perfectly suppressed. Each new pope founded a new noble family, which had to be provided for; and in spite of after-acquisitions of territory, through their inordinate expenses,—in wars, in subsidies to the Germans, in educational and collegiate establishments, in architectural embellishments, in secret service money, and in gifts of hard cash to their own relations,—through such causes they became more and more impoverished.

The state of Italy for nearly two centuries past, has convinced every politician in Europe, of whatever ecclesiastical sentiments, how baneful to that country is the government of the sovereign pontiff. In no other civilized land is the interest of rulers and subjects so little identified. The first object considered is not the benefit of the people, nor of any class, national interests can hardly exist; but to the aggrandizement of 'the church' all besides is sacrificed by the best intentioned of the popes. In more recent days, the papal revenue from without has been perpetually suffering curtailment. The Gallican finances are gone forever; from South America and from Mexico little can now find its way to Rome; Spain and Portugal have ceased to furnish treasures; Austria was always parsimonious. From Italy alone must now be drained whatever the court of Rome can get for carrying on its wide schemes of conquest. Such indeed is the singular state of things, that the pope's person and kingdom might be endangered by the expulsion of English travelers from Rome; whose vast expenditure helps the public revenue, and enriches the shopkeepers.—*London Ecl. Rev.*

E. F. ELLET.

Sleep on, ye faint and faithless,
Who could not watch to see—
Though stars grew pale to witness
Your Master's agony!
Sleep, while His spirit wrestles
Alone, with his dread doom;
Now, while o'er wrung with anguish,
He groans, 'The hour is come!'
The hour—none Time hath numbered
Wore ever pall so deep!
Earth 'neath its burden trembles,
And heaven's bright myriads weep;
And cherubim and seraph,
Stand silent round the throne,
For He who reigns in heaven,
Spareth not his only Son!
The hour of hell's rejoicing!
For mighty hordes, set free,
Proclaim, o'er a world's ruin,
Infernal Jubilee!
Fall soon their demon triumph,
Shall rending rocks attest;
In this wild hour of terror,
'Sleep on, and take your rest.'

The hour of human madness!
And lo, with murderous strife,
The blinded crowd press onward,
To slay the Lord of life;
And ye, while maniac passion
Fills every sinful breast,
Ye followers of Jesus,
'Sleep on, and take your rest.'
Oh, ye who say you love him,
Amidst a world of pride;
Was it to pay your ransom,
The Lord of glory died?
Shall sinners now betray Him,
And pierce that holy breast,
And ye, all faint and heartless,
'Sleep on, and take your rest.'

FREE JUSTIFICATION.

In the free Justification of sinners before God, and giving his acceptance and peace of conscience, the gospel displays its power unto salvation. It comes to the penitent transgressor as a ministration of righteousness, as a word of reconciliation and peace. It opens the prison doors, and bids the captive go free. The power of the law was great, as represented in the mighty thunders with which it was given; but, in comparison with the gospel, the law was weak, and could make nothing perfect. The power of the law was for destruction. The power of the gospel is a life-giving power. The law could only hold down the man who was down before; it could never give him life again. But the power to give life is far greater than the power to kill. The gospel is thus mighty to pass by transgression and sins, to set at liberty the souls that are bound, and to give boldness in the presence of the King of saints to the poor captives of Satan. When the sinner's heart is brought under the influence of the gospel by the power of the Holy Spirit, it takes away the burden of guilt; it silences every accuser; it fills the believer with the confidence of hope; it forbids every weapon to prosper which is formed against him, and condemns

every tongue which rises up in judgment against his soul. The justification which the gospel gives is a perfect and entire one. The sins of a life, however accumulated, however aggravated, are blotted out in one moment, and that forever. A new and perfect righteousness is bestowed upon the pardoned sinner; and he stands before God, not only without a stain of guilt, but with a character as perfect, and a title to an inheritance of glory as entire, as if he had never transgressed against God. In the justification of the believer, the gospel makes every thing sure. 'Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; say rather, that is risen again; who is at the right hand of God for ever.' And where he is, his followers are also to be. In this total change in relation of a sinner towards God, the gospel shows its power: it turns aside the edge of judgment, and rejoices in a victory over condemnation; and relieving a soul from fear, from danger, and from death, it shows itself to be the power of God unto salvation.—*Dr. Tyng.*

THE CHURCH.

What is the church? There is hardly a mistake more injurious to the interests of Christian charity, or one which has more effectually impeded the progress of the gospel, and prevented that gospel from having free course, and being glorified, as it will be glorified when it has free course, than that erroneous opinion which certainly has prevailed, I would almost say universally—but very generally, and, I fear, still too widely prevails—that the church is the clergy.

The church! Am I asked again, what is the church? The ploughman at his daily toil; the workman who plies his shuttle; the merchant in his counting-house; the scholar in his study; the lawyer in the courts of justice; the senator in the hall of the legislature; the monarch on his throne,—these, as well as the clergyman, in the works of the material building, which is consecrated to the honor of God,—these constitute the church. The church, as defined by our articles, 'is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered.' You, therefore, are the church; as well as we who address you in this language of exhortation; and it is upon you we make the call, while we admit it is because it is the church's duty, that we air the duty of every member of the church. Head, that not one of its members can suffer, but the whole body feels; may the great Head himself feels in the remotest and meanest member of the body: not the weakest member of the body can make an exertion in faith and love, but the blessed effects of it are felt to the benefit of the whole, which 'groweth by that which every joint supplieth, to the increase of itself in love.'—*Bishop of London.*

THE HOLY SPIRIT.

The Spirit of God is first renewing Spirit. It createth a new heart in a man, whereby he becometh a kind of new creature: it disposes him to obedience. And true obedience submitteth to the commander's will entirely; it doth not pick and choose: The Spirit of God is, secondly, a holy Spirit; and such a holy Spirit will not brook to dwell in a soul that is subject to sin. It will endure no such inmate: they can no more dwell together than light can follow with darkness. The Spirit of God is also a loving Spirit, and sheddeth abroad the love of God in every heart it taketh possession of. And love is so comprehensive a grace, that it includeth all the rest; and so is in effect the fulfilling of the whole law. There is a thread of love that runneth through all the particular duties and offices of the Christian life, and stringeth them, like so many rich pearls, into one chain.—*Bp. Sanderson.*

It is the wisdom of a Christian when he can solace himself against the meanness of his outward condition, and any kind of discomfort attending it, with the comfortable assurance of the love of God, that he hath called him to holiness, given him some measure of it, and an endeavor after more; and by this may he conclude, that he hath ordained him unto salvation. If either he is a stranger where he lives, or as a stranger deserted of his friends, and very near stripped of all outward comforts; yet he may rejoice in this, that the eternal, unchangeable love of God, that is from everlasting to everlasting, is sealed to his soul. And oh, what will it avail a man to be compassed about with the favor of the world, to sit unmolested in his own home and possessions, and to have them very great and pleasant, to be well mouled, and landed and befriended, and yet estranged and severed from God, not having any token of his special love.—*Archbishop Leighton.*

There is nothing in religion further out of nature's reach and out of its liking and believing, than the doctrine of redemption by a Saviour, and a crucified Saviour, by Christ, and by his blood, first shed on the cross in his suffering, and then sprinkled on the soul by his spirit. It is easier to make men sensible of the necessity of repentance and amendment of life (though that is very difficult) than of this purging by the sprinkling of this precious blood. Did we see how needful Christ is to us, we should esteem him more.—*Id.*

There is a secret, but very powerful virtue, in a word, a look, or touch of this spirit upon the soul, by which it is forced, not with a harsh

but a pleasing violence: and can not choose but follow it, not unlike that of Elijah's mantle upon Elisha. How easy did the disciples forsake their callings and dwellings to follow Christ.—*Id.*

Let us not delude ourselves, this is a truth if there be any in religion—they that are no made saints in the estate of grace, shall never be saints in glory. The stones that are appointed for that glorious temple above, are hewn, and polished, and prepared for it here, as the stones were cut and prepared in the mountains, for building the temple of Jerusalem.—*Id.*

They that think they are bound for heaven in the ways of sin, have either found a new way untrodden by all that have gone thither or will find themselves deceived in the end. We need not then, that poor shift for the pressing of holiness and obedience upon men; to represent it to them as the meriting cause of salvation. This is not at all to the purpose, seeing without it, the necessity of holiness to salvation is pleasing enough; for holiness is no less necessary to salvation, than if it were the meriting cause of it, it is as inseparably tied to it, in the purpose of God. And in the order of performance, godliness is as certainly before salvation as if salvation did wholly and altogether depend upon it, and were in point of justice deserved by it. Seeing then there is no other way to happiness, but by holiness, no assurance of the love of our God without it, take the Apostle's advice; study it, seek it, follow earnestly after holiness, without which no man shall see the Lord.—*Id.*

Communications.

For the Western Episcopal Observer.

PASSAGES FROM THE MANUSCRIPT JOURNAL OF A TOUR IN EUROPE.

POLYTECHNIC INSTITUTION.—PEACE SOCIETY: London, May 14, 1840.

Perhaps the most highly useful and interesting exhibitions at present in London, are at the Polytechnic Institution, Regent street. Names of public associations, like those of ships, are too frequently irrelative to, if not at variance with their nature and objects; but in this case, at least, the name may be viewed as a vignette, perfectly characteristic of the establishment it denotes.

This Institution, similar in kind to that of the Adelaide Museum, contains, in its great hall and gallery, small rotunda, geological; mining and boiler rooms, the theatre, (lecture room,) microscope room, laboratory, engineer's work-shop, &c.

From half past ten till six, the whole establishment is open for inspection; but at different times through the day the visitors are summoned, by the ringing of a bell, to the particular lectures and exhibitions, which seem to comprehend the most interesting discoveries in every department of science and the arts.

In the Hall of Manufactures may be seen the work-shops of an optician, ivory turner, &c., containing the necessary lathes and most beautifully manufactured tools; a glass furnace, exhibiting fancy glass-blowing in miniature; a rotary steam-engine; weaving, by power-looms; letter-press printing, performed by a self-inking press, &c.

In the centre of the Great Hall, which is 120 feet long, are two canals, having a surface of 700 feet of water, with all the appurtenances of dock-yards, ships in progress of building, locks, water-wheels in motion, &c.; and here are exhibited the explosion of vessels by lightning, and various experiments in electricity. At the junction of the canals is a large reservoir, into which is immersed a diving-bell, supplied by two powerful pumps, and capable of containing several persons.—A diver, furnished with a water-tight helmet and flexible air conductor, descends to the bottom, and shows the method of recovering wrecks, by attaching cylinders subsequently inflated by the air-pump. He also sinks the model of a ship containing a charge of gunpowder, which, by means of a wire communication with a voltaic battery, receives the electricity, and is instantly blown to atoms under water.

In the gallery are placed two metallic reflectors, by which whispers are audible the whole length of the hall, and meat is cooked 100 feet from the fire.

In the laboratory, Mr. Gurney's light, for light-houses, is kept in a reflector. It is produced by passing pure oxygen into the flame of oil or other carbonaceous bodies, and is called the 'Bude Light,' after Mr. Gurney's residence in Cornwall. It combines *intensity* with *quantity* to an unprecedented degree; and may be seen at the distance of 90 miles, when placed on a sufficiently elevated situation.

The hydro-oxygen microscope, said to be the largest ever constructed, throws the objects upon a screen containing 425 square feet: though now a well known apparatus, it is not the less interesting on that account. In the theatre, lectures on the pneumatic telegraph, magnetism, and other branches of natural philosophy are delivered daily. Our fortune has just been to hear one upon *chlorine*, and the fire-cloud. The latter experiment is extremely beautiful. The flames in large masses roll across the ceiling, and fold and wreath their brilliant volumes with an infinite and graceful change that impresses the beholder with astonishment and awe.

Nor was the least interesting exhibition, that of the balloon of Mr. Greene, with which

The Domestic Circle.

CONDUCTED BY THE AUTHOR OF THE "YOUNG LADIES' COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

WINTER EVENINGS' CONVERSATION, OR HOME MADE HAPPY.

It was on a cold and cheerless day, late in the autumn of 183— that a carriage heavily laden with baggage, was seen moving slowly towards the pleasant village of B—, which is situated in the neighborhood of one of our largest and most populous cities. It stopped at length before the gate of a neat lawn which lay in front of the residence of Mrs. Howard, a lady of the village. This mansion was so simple and unassuming in its appearance, that it had received the name of 'The Cottage,' while it had at the same time that air of taste and modest elegance, which at a glance convinces the intelligent beholder, that the mind which has presided over the establishment, is one of a refined order.

The noise of wheels, had apparently been heard within, for in a few moments a lady was seen coming forward, as if to receive some expected guests accompanied by two young girls.

A genteel looking female, attended by one who seemed to be her daughter, descended from the carriage, and followed Mrs. Howard into her neat parlor. A striking contrast was presented between these two groups. The inmates of the mansion were attired with great simplicity, but at the same time exhibited marks of cheerful intelligence and happiness, while the visitors whom we shall designate as Mrs. and Miss Clifford, looked harassed in body, and dispirited, though clothed in garments of the newest and most fashionable make.

In order to let my readers into the secrets of the scene, we must pause awhile in our narrative to give them some short account of these two families.

Mrs. Howard, who may have been already introduced to the notice of my readers, in a small volume,* published not long since, was a lady of refined education, and piety, who having been left a widow at an early age, had devoted her time and energies to the education of her two daughters. By this we do not mean the mere imparting to them of accomplishments, the storing of their memories with useful knowledge, though this, to the minds of many intelligent people, both among parents and instructors, this is all that is understood by the word education. Mrs. Howard's endeavors to educate her daughters embraced a far wider range than that of the class of persons, to whom we have just alluded. She did not confine her efforts to the school room, nor were books with her, the chief medium of instruction. She looked not upon her children as young females who were soon to be ushered upon the stage of this world, there to endeavor to occupy places of some importance; but rather contemplated them as candidates for an eternal existence, an existence in which the acquisition of the richest stores of earthly knowledge will be as nothing, compared with the subjection of one evil temper, or the attainment of the lowest measure of christian faith and love. On this account, while she sought carefully to cultivate their reasoning faculties, and to strengthen their memories by daily exercise, she did not rest contented with these efforts, but with earnest endeavor, and in a spirit of fervent prayer, daily and hourly sought to cultivate their whole moral natures, and that not merely for this short span of life, but for their whole being.

Mrs. Clifford's views were far different, and were in accordance with those ordinarily entertained by people of the world. Her husband had been a merchant in extensive business, and she had lived in a splendid house, and sought her chief happiness in the pleasures of this world. The dreadful hurricane which so lately passed over our commercial world, reached Mr. Clifford, and involved him in ruin. Though not a man of piety, this gentleman possessed great integrity of principle, and at once yielded his handsome house and furniture to his creditors; while he removed his family to very plain lodgings, and as soon as his affairs were arranged, accepted the offer of an opulent brother merchant to go out in one of his vessels to China, as a Super-cargo. Mrs. Howard and Mrs. Clifford, had been school fellows, and as such, had formed an early friendship. They had been separated for many years, and had moved in very different spheres, but no sooner had Mrs. Howard heard of her friend's reverse of fortune, than she wrote to her, urging her to bring her daughter, and pass some weeks with her, at the cottage. A twelvemonth before, Mrs. Clifford would have almost ridiculed the idea of her being invited to pass the month of November in a quiet country village, but ideas change so much with circumstances, that now the hitherto gay and fashionable lady promptly accepted her friend's proposal, and in due time arrived at B—, as we have before stated. For a few days after their arrival Mrs. Howard suspended her usual employments as much as possible, in order that she and her children might devote themselves the more readily to the task of enlivening and comforting their dispirited friends.

But after one week had passed away, she felt convinced that she had entered upon an arduous undertaking, and one which required divine strength, in order to its being discharged faithfully.

Mrs. Clifford and her daughter had been so accustomed to the stimulants of dress, and company, that when they were withdrawn, with the additional prospect of adverse circumstances, both mother and child sank down into a state of hopeless, fretful despondence. Finding the contagion of evil example was beginning to spread

into her hitherto happy circle, Mrs. Howard after proper reflection, determined to resume her usual course of quiet, but active employment with her own children, so far as she could do so, without interfering with the attention due to her guests, and an opportunity for announcing her determination, soon presented itself.

She had been engaged for some hours by a man of business, and as soon as this was dispatched, she hastened into her parlor, to attend to a still more arduous task, that of trying to enliven and please her two discontented and peevish guests.

There is certainly something dispiriting in the appearance of the world without, in a dull autumnal day, which unconsciously affects the spirits even of those who have been used to country life, and have a taste for mental enjoyment. We have this fact attested, not only by a cheerful and joyous poet, who was a warm admirer of nature and who has left it upon record, that

"November's sky is chill and drear
November's life is red and sear;"

but also by an admirable prose writer,* who was preeminently able to measure by her own rich experience, the power of mental resources: since she has declared it as her opinion, that a woman may be said to have been properly educated, when she is able not only to spend a wet winter happily to herself in the country, but also to make it pass cheerfully to others.

When Mrs. Howard returned to her parlor, she was therefore not surprised to find Mrs. Clifford extended on the sofa with gloom depicted on her countenance, while her daughter with tearful eyes sat gazing out of the window on the cheerless face of nature.

Mrs. Howard sat for some minutes in silence, until Emma gave vent to her feelings in a deep-drawn sigh. She then kindly enquired what had distressed her young friend.

No answer was given, except by a violent and somewhat passionate burst of tears. At length her mother said with some embarrassment.

"I have just been mentioning to Emma your kind invitation to her, to pass the winter with you, and I believe my poor child is a good deal frightened at the idea of spending a long winter in the country."

Without noticing the rudeness of the speech, Mrs. Howard observed with a smile to her eldest daughter who just then entered the apartment; "What do you say to this Mary? Emma shrinks with dread from passing a winter with us at the cottage. I believe she thinks she shall be devoted with *ennui* during our long December evenings."

"I cannot answer for her," dear mother, replied Mary guiltily, "I can only say that Harriet and I are looking forward with joyful hearts to winter; for we expect great enjoyment, since you have told us of your plan for the winter evenings." "Oh! Emma," she said, turning to her young companion, you do not know what pleasures mother is providing for us?"

Mrs. Clifford's countenance, and that of her daughter, both betokened surprise, and the elder lady looked to Mary for an explanation.

"Pleasures," she said, "what sort of pleasures? I thought my good friend secluded you almost entirely from all company."

"You misunderstand Mary," replied Mrs. Howard, she merely said, she expected to enjoy herself, not to enter into gay amusements. She will however, if you desire it, explain the simple plan I have adopted for trying to make the long winters pass pleasantly to my children."

"In the pleasant mild weather ma'am," said Mary, "mother likes us to take a good deal of exercise in the open air, after our studies are over. She has given us each a pretty garden, and she permits us to work in them, ourselves; to hoe, and weed; to plant and transplant;—then we take long walks and she carries us to see a great many poor people; all this you know Mrs. Clifford, takes up a great deal of time, so that we have but little leisure for sewing; but in the winter when we cannot exercise out of doors, mother is so kind as to let us sew an hour every afternoon for the poor. Oh! Mrs. Clifford, you do not know how pleasantly and quickly that time passes, nor what a nice parcel of little garments we get made, nor how very happy we are, when we can go with mother, to give them away. Then after tea, we have another kind of enjoyment, for our long evenings. Mother takes great pains to make us happy; she selects every winter, something for us to study, at those hours, which we are not at liberty to attend to, at other times. One winter, Harriet and I, made out a list of all the plants and trees, mentioned in the Bible; and dear mother collected all the information, she was able, about them, and in this manner we passed the leisure evenings of that season: indeed Mrs. Clifford they never appeared tedious, and when the winter was over, we had gained a good deal of useful information."

"And pray Mary," enquired Mrs. Clifford, "what subject is proposed for you to study this winter, since you appear to anticipate so much enjoyment?"

"It is Natural History that we are expecting to attend to this season, Mrs. Clifford, and I assure you that we do anticipate finding it very interesting, especially as mother has promised to tell us many anecdotes, and show the different habits and manners of living, of the various animals that are noticed in the Bible. Oh! Emma," continued Mary, as she turned to her young companion, "do be persuaded to remain with us this winter, and then mother will teach you how to spend your time happily."

After the young ladies retired to rest, the two mothers had a long and unreserved conversation

* Mrs. H. More in her popular work entitled *Conversations on a wife*.

† See "Conversations on the Botany of the Scripture," by a lady,—written for the Protestant Episcopal Sunday School Union, and forming vol. 52, of their Sunday School Library.—Eos.

on the subject of education, in which Mrs. Clifford deplored her errors, and lamented her weakness, but tried to excuse herself on the ground of moral inability to discharge her maternal duties with the same persevering industry and untiring affection, as characterized her friend. "In short, my dear Anna," said she in summing up her apology, "I have not the same *tact*, as you have for such matters, I think it is the most fatiguing thing in life, to be for ever with your children. I weary after a while of talking to them, or hearing them talk to me."

"Pardon my plainness and sincerity, my dear friend," replied Mrs. Howard, "when I say, that I fear you are deceiving yourself, by supposing a more *tact* is necessary for the proper and faithful discharge of maternal duty. This would imply something approaching to injustice, on the part of that Almighty Being who has apportioned our duties to us; since if the duty and the responsibility attached to its discharge are so common in this world, and yet they are only to be fulfilled properly by those, who possess a *peculiar* fitness, or suitability for the task, would it not seem to operate hardly upon the less favored majority of mothers, and to a degree cancel their obligations to train up their children aright. Do not, I beseech you my dear friend, take up or indulge such a notion, which has I fear acted as a fatal opiate to lull the conscience of many a mother. At the same time, I will not hesitate to say, that a great deal of moral courage, of earnest persevering effort, and of untiring patience, sustained by constant prayer is necessary, absolutely necessary, if we wish to be faithful to our children. I consider the situation of American mothers, as in many respects peculiar, and as embracing many points of instruction which are not common to English mothers in the same rank of life. Our difficulties in procuring domestics for example and other circumstances incident to a comparatively new country, compel our females to take a much more active part in the details of domestic life, at least, than is necessary for English ladies, if they are desirous to maintain the comfort of their fathers, husbands and brothers and the neatness and good order of the fire-side circle. Now I contend, that is the best system of education, which is calculated to fit most exactly, our daughters for the station in life, in which God has seen fit to place them. I am of the same opinion with the admirable Hannah More, who has remarked that the perfection of a circle does not depend upon its size, but upon its uniformly maintaining the same position with regard to its proper centre; and 'propriety,' she observes, 'is the centre of that circle, embracing within its sphere a woman's duty, in which all the lines of duty and of agreeableness meet. It is to character, what proportion is to figure, and grace to attitude.'"

"I should be afraid," said Mrs. Clifford, "that your motives of education might lead to making our girls mere domestic drudges, and yet I find, that is far from being the case, for while you lay such stress upon making your daughters useful, active housekeepers, you attend more thoroughly to their instruction in knowledge, than I have ever thought necessary, or at least found leisure to do. For my part I cannot imagine how you find time to do so much."

"The simple reason, my dear friend," replied Mrs. Howard, "is, that we try not to waste any time. Each portion of the day, has its allotted employments; recreations have their time also, and thus we contrive effectually to drive *ennui* from the Cottage."

It was midnight before the friends separated, but before doing so, Mrs. Clifford gratefully acknowledged her obligations to her friend for her kindness, and hospitality in her season of adversity, and expressed with deep emotion her earnest wishes that she might herself profit by her visit to her friend; and she likewise thankfully acceded to Mrs. Howard's wishes with regard to Emma, saying, "if you can only turn her into a Mary or Harriet, I shall be rejoiced." "I will gladly, my dear Sophia," said Mrs. Howard, "use every exertion in my power to benefit your child, and pray to Him, whose office alone it is to give efficacy to any human means or instructions, to bless Emma and make her a 'new creature,' indeed, one who will not only be educated for time, but prepared for eternity."

To be Continued.

'REMEMBER HOW SHORT MY TIME IS.'

Palm LXXXIX. 47.

BY REV. DR. RAFFLES.

Remember how short is the time
Allotted to man on earth;
How quickly he passes his prime—
But a span to the grave from his birth;
His days are in vanity passed,
Just here, when, behold they are fled;
And scarce with the living he's blessed,
When his place is assigned with the dead.

Remember how short is my time,
O Thou that dost give it to me;
And teach me the wisdom sublime,
Of devoting it wholly to Thee.
For Thee may each moment be spent—
Thy service each talent employ—
That I, when my summons is sent,
May approach the tribunal with joy.

Remember how short is my time,
But mighty the work I've to do!
From error, pollution, and crime,
O Saviour, my spirit renew:
Thou, fit me thy work to fulfill—
Whatever of service is given,
And then, when I've suffered thy will,
I'll rest from my labors, in heaven.

Remember how short is my time,
The moments, how quickly they fly:
O teach my affections to climb,
And daily in spirit to die;
To die to the world, and to sin,
To earth, with its turmoil and care—
To look on the glories unseen,
And live as Eternity's heir!

Remember how short is my time,
While here, but a stranger unknown—
Allured by the ravishing chime
Of the songs that encompass the throne,
I'll haste to the regions above,
The abodes of the holy and blest—
To join in their circles of love,
And dwell in their mansions of rest!

FUTURE CONDITION OF THIS CONTINENT.

A writer in one of the foreign Encyclopedias—calculates that if the natural resources of the American continent were fully developed, it would afford sustenance to 3600 millions of inhabitants, a number five times as great as the entire present population of the globe. This writer after advancing this proposition, goes on as follows:

"And what is more surprising, there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy it is a dream, and yet the result is based on principles quite as certain as those which govern the conduct of men in their ordinary pursuits. Nearly all social improvements spring from the reciprocal influence of condensed numbers and diffused intelligence. What then will be the state of society in America two centuries hence, when a thousand or two thousand millions of civilized men are crowded into a space comparatively so narrow, and speaking only two languages, as will doubtless be the case? History shows that wealth, power, science, literature, all follow in the train of numbers, which transferred the sceptre of civilization and the weight of influence from the banks of the Euphrates and the Nile, to Western Europe, must in the course of no long period carry them from the latter too the plains of the Mississippi, and the Amazon."

'GOD BLESS YOU.'

BY CATHERINE H. WATERMAN.

I've listened to the cold farewell,
The careless, short good bye,
When not a tear of sadness fell,
Or tributary sigh.
I've felt the pressure of the hand
At parting, 'gainst mine own—
The severing of a happy band,
That long in love had grown;
But never bid they wake the thought
Thy sweet 'God bless you' fondly brought.

It asketh for a mightier Power,
To guard the loved one here,
When, in the dreary tempest hour,
Thou art not nigh to cheer;
A firm reliance on his care
Who rules above the sky;
A trustfulness that looks to share
The watching of his eye;
A hope that they who love thee well
May in his favor brightly dwell.

'God bless you!' in long after years
I'll hold it to my heart,
And check the quick and bitter tears
That from its fountains start.
I'll merit, with a soul-breathed prayer,
In trusting fervor given,
That great, almighty, watchful care,
Which thou hast called from heaven;
And, as I breathe it to the skies,
Thy sweet 'God bless you' shall arise.

'Speak to a child—any child—in a calm, positive, clear voice; and he will be sure to obey you, if you speak once, and only once.'—Mrs. Sigourney.

This is true: and if it were observed in family government, there would be few disobedient children. Every parent has one particular tone—one peculiar voice, which every child, if it be not entirely spoiled, will obey. Let any child cry for the moon, to any parent. He will be refused always with that voice. What is the consequence? The child stops crying. A child cries for a razor—a looking-glass—or a tea-pot, full of boiling water. He will generally be refused, in such a voice, with such a peremptory look, that he will not venture to ask again. It is a pity parents do not observe this, and profit by it. Let them refuse any thing precisely as they do refuse what is impossible—as they do refuse the moon, the mirror and the hot-water—in the same voice, in the same way, and they will have little or no trouble with a child. Nature is full of these delicate, sweet intimations for the heart of a parent.

'FOR A BIBLE-CLASS MEETING.'

BY THE REV. EDWARD BICKERSTETH.

Light of the world, shine on our souls;
Thy grace to us afford;
And while we meet to learn thy truth;
Be thou our teacher, Lord.

As once thou didst thy word expound,
To those that walk'd with Thee;
So teach us, Lord, to understand,
And its bless'd fullness see;
Its riches, sweetness, power and depth,
Its holiness discern;
Its joyful news of saving grace
By bless'd experience learn.

Help us each other to assist;
Thy Spirit now impart;
Keep humble, but with love inflame
To thee, and thine, each heart.

Thus may thy word be dearer still,
And studied more each day,
And, as it richly dwells within,
Thyself in it display.

Episcopal Recorder.

MARTYRS.

According to the calculation of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French, in the space of three months; Waldenses, who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the hang-man; 150,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burned, assassinated, chained to the galleys for

life, or immured within the walls of the Bastille, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of Popacy, including the space of 1400 years, amounts to 50,000,000.—Buck's Expositor.

PROSPECTUS OF THE WESTERN EPISCOPAL OBSERVER.

VOLUME XI.

ARRANGEMENTS having been made to publish the GAMBIE OBSERVER AND WESTERN CHURCH JOURNAL simultaneously at Cincinnati and Louisville, at the close of the present volume in December next, the paper will thenceforth be continued under the name of the WESTERN EPISCOPAL OBSERVER, and printed at the Western Church Press, Cincinnati. The change of location to point so central to the West, and so convenient for the early reception and rapid diffusion of intelligence, will it is believed, greatly increase the usefulness and interest of the paper. With a view the more effectually to secure these objects, the Proprietor has invited and obtained the editorial co-operation of three resident Editors whose names are subjoined with his own. The paper will therefore, from the commencement of the next (the XI) volume be issued under the joint editorship of the subscribers, and printed and published as above.

The OBSERVER will continue to maintain and put forth with renewed zeal, those leading doctrines of the Gospel which it has always held and defended as essential to piety of heart and life; and as an Episcopal paper, will continue its faithful advocacy of the peculiarities of our communion.

It is the design of the editors to establish such correspondence with the Atlantic cities as will secure the earliest religious intelligence; and by a similar arrangement at the West, to make their journal a vehicle of fresh and authentic information, as to the establishment and progress of the Church through out the Western Dioceses and Missions.

CHAUNCEY COLTON,
WM. JACKSON,
JOHN T. BROOKE,
HENRY V. D. JOHNS

In addition to the above arrangement for the responsible editorship of the OBSERVER, a department of it has been assigned, to the pen of the Rev. I. COVERT, of the "Young Ladies' Companion," the "Life of Wycliffe," etc. etc. The columns under his name will be devoted to original matter, or, sometimes, from other sources, chiefly designed to guide and instruct youthful minds;—while reference will be had to interesting and pertinent items by the review and facts drawn from the various branches of Natural History and from Natural Philosophy. It is designed to establish this department of the paper with occasional special illustrations of each subject as they may occur, and to be especially interesting to the young.

Gambier, Ohio, Oct. 29, 1840.

I have seen with great satisfaction the particulars of the new arrangement with respect to the publication of the OBSERVER, and of the Gambier Observer, hereafter to be called the Western Episcopal Observer. It is reasonable to anticipate a great accession to the value, circulation and usefulness of the paper, from so great an accession of strength to its editorial labors. Its publication at Cincinnati and Louisville will bring it into very easy connection with all our western and south-western dioceses, while its pages will afford a ready opportunity for the publication of whatever interesting matters they may severally desire to show to the public. With an earnest hope that the paper will be as well sustained by a strong subscription, as it certainly will by a vigorous editorship, I feel the greatest cheerfulness in recommending it to the patronage of the community.

CHAS. P. McCLAVINE,
Bishop of the Diocese of Ohio.

St. Louis, Nov. 19th, 1840.
I cordially concur in the above.

JACKSON KEMPER,
Missionary Bishop for Missouri, Wisconsin and Iowa, and Provisional Bishop of Indiana.

Detroit, Feb. 3, 1841.
I cordially concur in the above.

SAM'L A. MCCORMY,
Bishop of the Diocese of Michigan.

Lexington, Ky. Dec. 10th, 1840.

The plan of transferring the Gambier Observer to a more central point for the whole west, with the hope of rendering it, in time, what its new name intimates, "A Western Episcopal Observer," meets with my cordial approbation; and I shall be ready, at all times, to lend my aid, in the measure of my power, to its able editors and conductors.

B. B. SAMPSON,
Bishop of the Diocese of Kentucky.

TERMS.

The WESTERN EPISCOPAL OBSERVER will be issued weekly on a double medium folio sheet, on paper fine of quality and with new and handsome type, and furnished to subscribers on the following terms: \$2.50 in advance or \$3.00 at the end of six months.

Boarding and Day School for Young Ladies. CONDUCTED BY MRS. GOOCH, Walnut-Street, (near Fourth,) Cincinnati.

THE course of instruction pursued in this establishment includes all the most important and useful branches of female education, comprising the following studies: The English and French languages, Writing, Arithmetic, Geography, Composition, and in this country in female education, and brings to her responsible profession, a large share of experience, and sound and varied learning. Parents entrusting their daughters to her care, may have every confidence that they will be faithfully taught, and kindly watched over, when discouraged by study.

Terms and further particulars may be known on personal application or by letter.

REFERENCES—
Rt. Rev. C. P. McCLAVINE, D. D., Gambier.
Rev. C. Colton, D. D., Cincinnati.
Rev. H. V. D. JOHNS, Cincinnati.

Sept. 8, 1840.

A CARD.—Having been intimately acquainted with Mrs. Gooch for some time past, as an esteemed member of my church, and having had ample opportunities of observing her course as the head of a Female Seminary, I can cordially recommend her school, as one of the best I have ever met with. Mrs. Gooch has been for fifteen years engaged in England and in this country in female education, and brings to her responsible profession, a large share of experience, and sound and varied learning. Parents entrusting their daughters to her care, may have every confidence that they will be faithfully taught, and kindly watched over, when discouraged by study.

H. V. D. JOHNS,
Rector of St. Paul's Ch., Cincinnati
Sept. 10, 1840.

CHRIST to Return; a Practical Exposition of the Prophecies recorded in the 24th and 25th chapters of the Gospel according to St. Matthew. With a Preface, by the Right Rev. L. S. L. Jones, D. D., Bishop of the Diocese of North Carolina. By G. E. K. Hare, Rector of Trinity Church, Princeton, Spencer's Appeals to the Heart.

For sale by HENRY PERKINS,
234 Chestnut-street,
Philadelphia.

Splendid London Books. THE Pictorial edition of the Book of Common Prayer, illustrated with many handsome engravings, to which are added original notes by Rev. Henry Stoking, M. A.

The Life of Christ, illustrated with choice prayers from one hundred and thirty eight eminent British and Foreign Divines, and embellished with seventy nine engravings of the most celebrated authors.

Gray's Elegy illustrated. The Pictorial Illustrations of the Bible. Pilgrim's Progress, with splendid illustrations. The London Annuals for 1841, viz. The Protestant Annual—Book of Beauty—Forget Me Not—The Drawing Room Scrap Book—Finger's Tableaux—The Book of the Boudoir, Books of Poetry, &c.

London Bibles, all sizes. Just received, and for sale by R. S. H. GEORGE, No. 26 South Fifth-street above Chestnut, Philadelphia.

Barnes on Isaiah. NOTES, critical, explanatory and practical, on the book of the prophet Isaiah, with a new translation; by Albert Barnes, in 3 large 8vo volumes. Just received and for sale at the bookstore of ISAAC N. WHITING, Columbus, January 15, 1841.

Rev. I. Covert's Balm of Life.

NEW and valuable remedy for the cure of Coughs, Asthma, Bronchitis, Croup Whooping Cough, and incipient diseases of the Lungs and Windpipe. Extensively used and recommended by the medical faculty, to whom the receipt has been freely made known.

I. COVERT & CO., Proprietors, Auburn, N. Y. The proprietor is now receiving, almost daily, testimonials of the highest respectability in favor of his medicine, from physicians, clergymen, and others, who have become acquainted with its nature and effect,—among which are the following:

[From the Boston Medical Journal, Aug. 26, 1840.] The following is an extract from an article in that paper on 'Morbus Laryngis Constrictor,' or Bronchitis, by Frank H. Hamilton, Professor of Materia Medica and General Pathology in General Medical College:

"The Rev. I. Covert's mixture, also now used so extensively for this affection by clergymen, belongs to the same class of stimulating expectorants, being one of those lucky combinations of medicinal agents which, while it promotes expectoration, does not impair the tone of the stomach. Of this medicine we feel at liberty to speak, since its composition is not held from the Profession, and we hope the proprietors will soon fit to give it to the public. We, therefore, venture to recommend it, having employed it in our own case, and in the cases of many others with decided benefit."

To all whom it may concern: This may certify that I have examined the Rev. I. Covert's ingredients, compounded under the name of the Balm of Life; and believe said compound to be happily calculated to relieve persons of all ages and sexes afflicted with acute and chronic diseases of the lungs and windpipe, as indicated by coughs, difficult breathing and pains in different parts of the chest, if administered under suitable circumstances and in appropriate doses.

JOSEPH T. PITNEY,
Physician and Surgeon.

Auburn, August 31, 1838.

This certifies that having examined the Rev. I. Covert's Balm of Life, in all its component parts, we do believe it to be one of the best compounds for coughs, chronic inflammations, etc., of which we have any knowledge, and do most cordially recommend its use to all afflicted with the above named diseases.

J. W. DANIELS, M. D., Salina.
GORDON NEDHAM, M. D., Onondaga.
E. LAWRENCE, M. D., Baldwinsville.

The nature of the composition of the Rev. I. Covert's Balm of Life, having been fully explained, the following medical gentlemen, they have consented that they may be referred to as authority for its utility as an expectorant in those chronic cases of pulmonary disease in which that class of remedy is indicated.

D. M. REESE, M. D., Professor of Theory and Practice of Medicine in the Albany Medical College.

J. M'NUTT, M. D., Professor of Anatomy and Physiology in the Fairfield Medical College.

MARK STRICKERSON, M. D., New York City.
Doct. M. McKnight, New York City.

J. R. MITCHELL, M. D., Philadelphia.
C. D. TOWNSEND, M. D., or JOHN WILSON, M. D. Albany.

From the Rev. D. More.—In 1825 my lungs became seriously diseased, and continued so for near fourteen years; and about six years since I was attacked with a chronic bronchitis, which occasioned me much pain and distress, attended by difficult breathing and pains in various parts of the chest. In March last I purchased a bottle of Rev. I. Covert's Balm of Life, and after using it, the chronic bronchitis nearly, if not altogether cured, the pains of the chest have subsided. I have great confidence in the Balm of Life, and think it a good and safe medicine.

DAVID MORE.

Aurelius, N. Y., Aug. 26, 1839.

From the Rev. H. Bannister, A. B., Teacher Languages, in the Cazenovia Theological Seminary. "I certify that I have successfully used the Rev. I. Covert's Balm of Life, in the case of an obstinate cold which resulted in a settled inflammation of the lungs, the Balm of Life, after the trial of several other medicines for several weeks, effected a gradual but permanent cure."

RE. BANNISTER.

Cazenovia, April 18, 1839.

The following from the Rev. L. Halsey, D. D., Professor of Ecclesiastical History, etc., in the Albany Theological Seminary, has just been received. Rev. I. Covert—My Dear Sir: In reference to your medicine, I deem it my duty to state, that a long time I have been afflicted with a chronic bronchitis and its usual accompaniments; and I was induced to try your preparation, on the assurance from medical men that it contained no hazardous ingredients. The result has been the alleviation of the irritations and gradual restoration of health; freedom to the throat, so that I am enabled to return to the labors of the desk. I think the medicine entitled to the attention of all persons similarly affected.

Yours truly, LUTHER HALSEY.
Auburn Theo. Seminary, March 9, 1840.